

Debunking the Hatred Speech among Sudanese Youtubers from Socio-Cultural Context and Critical Discourse Perspective

Dr. Abazar Mohammed Nugdallah Mohammed^{1*} & Dr. Elsadig Ali Elsadig Elnadeef²

¹Saudi Electronic University, Riyadh, Saudi Arabia. ²King Khalid University, Abha, Saudi Arabia.

Corresponding Author Email: abazarnugd@gmail.com*



DOI: <https://doi.org/10.38177/ajast.2024.8407>

Copyright © 2024 Dr. Abazar Mohammed N. M. & Dr. Elsadig Ali E. E. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

Article Received: 07 September 2024

Article Accepted: 15 November 2024

Article Published: 26 November 2024

ABSTRACT

This study aims at investigating hatred speech led by Sudanese youtubers on social media from critical discourse analysis and socio-cultural perspective. It proposes that Sudan is a multicultural, ethnical, and religious country facing a significant crisis threatening Sudan's political and social context. Moreover, it targets to analyze various kinds of hate speech disseminated on social media by Sudanese youtubers. The researchers conduct a survey and questionnaire to collect data among a carefully selected group of 79 youtubers. Furthermore, critical discourse analysis is conducted by using CDA toolkit. The study concludes that hate speech is launched by most of Sudanese Youtubers, living abroad, on Facebook and Clubhouse due to earning money factor and psychological factor related to upbringing and socialization. The study recommends that hate speech should be banned by law and Sudanese youtubers spreading hate speech on Facebook and Clubhouse should be punished in lawcourt and social media should be under surveillance.

Keywords: Hate speech; Youtubers; Critical discourse analysis; Ideological square; Contextual analysis; Socio-cultural perspective dog speak.

1.0. Background of the Study

Sudan is a multi-cultural, multiethnic and multi religions country. Hate speech is a significant issue that requires urgent attention and collaborative efforts from individuals of all backgrounds to combat it effectively. Sudan confronts severe surge in hate speech disseminated through various media platforms and online channels. Using biased, hostile, and malicious language towards an individual or group of individuals due to their perceived innate characteristics is known as hate speech. It can cause harm to individuals, communities, and societies. Hate speech is a dangerous practice because it dehumanizes individuals based on their group identity (Gelber, 2011; Heinze, 2017). The issue of hate speech is a complex and multifaceted problem that can take many forms to others and it can be spread through various means of communication, including verbal or written messages, images, memes, gestures, and symbols (Yong, 2011). Hate speech is pervasive, occurring online and offline, and can devastate individuals and communities, thus, it is helpful to categories the different types of hate speech to address the issue of hate speech and develop effective methods for combating it (United Nations, 2022). Yong (2011) has proposed four distinct categories that relate to specific interests in free speech: targeted vilification, pervasive vilification, organized political advocacy for laws that exclude or eliminate certain groups of people, and other assertions of fact or value that represent a negative evaluation of a particular ethnic or religious community (Sorial, 2015). Understanding the various types of hate speech is vital in our efforts to combat this widespread issue and create a secure and all-encompassing society. Many Sudanese youtubers disseminate hate speech on social media before and after breaking out of the current civil war (2023–up to now). Sudan's sociocultural context defines and shapes a youtubers' perceptions of hate speech. Every youtubers is part of a community that has its own cultural and religious traditions and values. Most of the Sudanese youtubers use hate speech as a political tool tends to deviate from their cultural traditions, wishes, rituals and religion standard. It is notable that most of the youtubers launch

their hate speech from the belief of ethnic minority and marginality perspective. Furthermore, social media becomes a citizen and informal media allowing minority and marginal people to convey their messages and voice. The sociocultural context formulates youtubers' behavior embodied social stratification system, social marginality and the socialization patterns that maintain producing hate speech. The exaggeration of marginalization in Sudan increases the sense and feeling of superiority among northern central Sudanese citizens and minority among western Sudan area. Thus, hate speech is maximized on social media. Anticipated consequences of hate speech are devastation of social bond, separation tendency under federation system and spreading of hate among Sudanese. This study aims at debunking the hatred speech led by Sudanese youtubers on social media before and after the war. The study investigates hatred speech led by Sudanese youtubers on social media from critical discourse analysis and socio-cultural perspective that leads to this hate speech.

1.1. Statement of the Problem

Sudan is characterized by its diversity in terms of different ethnic and religious groups coexisting peacefully. However, the current war deepens social divisions and exposes hatred speeches on social media among Sudanese. This issue has become a significant crisis threatening Sudan's political and social context. Thus, potentially the symptoms and syndromes of destructive social and political conflicts affect the Sudanese community negatively. Consequently, the researchers conduct a study to debunk hated speech among youtubers from critical discourse analysis.

1.2. Study Objectives

(1) To investigate the impact of hated speech led by youtubers on Sudanese community's social bond. (2) To specify and analyze various kinds of hate speech which are disseminated on social media. (3) To specify the impact of socio-cultural aspect of hatred speech on Sudanese community.

1.3. Significance of the Study

Hated speech is a multifaceted issue requires a critical comprehensive analysis. Hence, this study exposes deeper understanding the impact of hate speech and exposes the insights into the scope and consequences of the hatred speech to make up effective strategies to combat it. The results of this study will participate in addressing and tackling hate speech scientifically and they create a more welcoming and inclusive social context among Sudanese. This will help promote a culture of mutual respect and understanding the values of diversity. Ultimately, this study assists take proactive steps to combat hatred speech.

2.0. Review of Literature

2.1. Hate Speech

The rise of hate speech within social media platforms and the media has detrimental impact on society, hence, it is supposed to be investigate professionals' various fields such as law, sociology, communication, education, and psychology. Therefore, conducting a comprehensive analysis of the present situation of hate speech among Sudanese youtubers is a crucial job in academia. According to Awan (2016), hate speech can harm and threaten certain communities' lives. The targeting and threatening of individuals based on their religion, ethnicity,

nationality, color, or gender is extremely disturbing (Gitari, 2015). Hate speech, or intentional derogatory expressions about people based on assigned group characteristics, has been studied primarily in online contexts and it includes direct or vicarious intentional derogatory expressions about people through images, words, and posts on social media based on assigned group characteristics, such as ethnicity, nationality, gender, sexual orientation, disability, or religion, among others (Kansok-Dusche, 2022). Hate speech is perpetrated to hurt victims and has negative consequences at individual, communal, and societal levels (Wettstein, 2021; Kansok-Dusche et al., 2022; Wachs et al., 2022c). Hate speech endangers victims, perpetrators, and those who witness it and threatens social cohesion (Wettstein, 2021).

Wachs (2020) proposed theoretical model for the study of hate speech in schools. The model posits that multiple factors can explain differences in the prevalence of hate speech between schools at four interrelated levels. Specifically, the intrapersonal level (i.e., individual characteristics), the interpersonal level (i.e., features of social relationships), the school contextual level (i.e., features of the school context), and the societal level (i.e., cultural aspects that favor or impede hate speech). The school context is a crucial setting for adolescents' healthy social development. Adverse peer experiences like hate speech jeopardize social relationships and have detrimental consequences for those directly and indirectly involved. Victims suffer physical and psychological consequences, such as emotional distress, depression, and anxiety (Gámez-Guadix et al., 2020; Krause et al., 2021; Wachs et al., 2022c). Additionally, witnessing hate speech is associated with desensitization, increased prejudice (Soral, 2018), and avoidance of inter-group contact (Cervone, 2021). Hate speech prompts hostility in the whole group, fuels mistrust, and promotes social disintegration (Wettstein, 2021).

2.1.1. Prevalence of hate speech

Researchers have studied online hate speech in adolescents and young adults (e.g., Blaya et al., 2020; Reichelmann et al., 2021; Kansok-Dusche et al., 2022; Wachs et al., 2022b), showing that it is a prevalent problem. A systematic review concluded that the percentage of adolescents who have witnessed online hate speech varies between 26 and 39.2% (Kansok-Dusche et al., 2022). Moreover, Reichelmann et al. (2021) found that 70.7% of the 18–25-year-old respondents witnessed online hate speech in the preceding 3 months. In another study, Harriman et al. (2020) found that 57% of 14–20 years-old participants reported that they had observed hate messages on social media or a website in the preceding 2 months. Regarding the European context, some studies have observed different prevalence rates of hate speech among youth and adolescents. Blaya et al. (2020) found that among French students aged 12–20, one out of 10 respondents reported online hate speech victimization, while 5% acknowledged perpetration during the preceding year. Keipi et al. (2018) found that 48% of Finish 15–30-year-olds reported to have been exposed to online hate speech in the previous 3 months. In summary, the prevalence rates of online hate speech seem to vary considerably, which can be explained by different measurement instruments.

Hate speech is a menace to democratic values, social stability, and peace. As a matter of principle, the United Nations must confront hate speech at every turn. Silence can signal indifference to bigotry and intolerance, even as a situation escalates and the vulnerable become victims. Tackling hate speech is also crucial to deepen progress across the United Nations agenda by helping to prevent armed conflict, atrocity crimes and terrorism, end violence

against women and other serious violations of human rights, and promote peaceful, inclusive, and just societies. Addressing hate speech does not mean limiting or prohibiting freedom of speech. It means keeping hate speech from escalating into something more dangerous, particularly incitement to discrimination, hostility, and violence, which is prohibited under international law. The United Nations has a long history of mobilizing the world against hatred of all kinds through wide-ranging action to defend human rights and advance the rule of law. Indeed, the very identity and establishment of the Organization are rooted in the nightmare that ensues when virulent hatred is left unopposed for too long.

2.1.2. Hate Speech and United Nation Plan

There is no international legal definition of ¹hate speech, and the characterization of what is hateful is controversial and disputed. Citing to the United Nations, the term hate speech is understood as any kind of communication in speech, writing or behavior, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are, in other words, based on their religion, ethnicity, nationality, race, color, descent, gender or other identity factor (Wachs, Gámez-Guadix, and Wright, F. (2022)). The impact of hate speech cuts across numerous existing United Nations areas of operations, including: human rights protection; prevention of atrocity crime; preventing and countering terrorism and the underlying spread of violent extremism and counter-terrorism; preventing and addressing gender-based violence; enhancing protection of civilians; refugee protection; the fight against all forms of racism and discrimination; protection of minorities; sustaining peace; and engaging women, children and youth. Addressing hate speech, therefore, requires a coordinated response that tackles the root causes and drivers of hate speech, as well as its impact on victims and societies more broadly (Van Dorn 2004).

¹Different perspectives and patterns of problematizing online hate speech within the social sciences from a systems-theoretical perspective entail: (1) systematic perspectives on problems of operationalizing (online) hate speech; (2) internationalist perspectives on actors and their motives; (3) consequentialist perspectives on victims of online hate speech; (4) perspectives on media affordances, infrastructures, and strategies of online hate speech; and finally; (5) normative perspectives on the consequences of online hate speech. Additionally, we want to propose a functionalist perspective on hate communication and, for this purpose, develop a systems-theoretical and media-sociological framework for analyzing online hate speech. A systems-theoretical perspective connects to a process-oriented paradigm of doing hate speech. Instead of asking what hate speech is, a systems-theoretical framework focuses on how different communicative contexts empirically produce different understandings of hate communication. Normative perspectives encounter different forms of legal regulation of online hate speech. From a legal perspective, the phenomenon of online hate speech is often framed as a problem of balancing freedom of opinion against freedom of speech (Pöyhtäri, Citation 2014). The systematic perspective of hate speech diagnoses the fuzziness of concepts and semantics of hate speech, attempts to order the phenomenon of online hate speech conceptually, and tries to integrate it coherently into existing conceptual frameworks. The consequentialist perspective focuses on differentiating victim groups and the consequences that they experience when they are confronted with online hate speech. The normative perspective examines above all the pathological and dysfunctional impact of online hate speech for political institutions, cultures, and values and inquiries into strategies and modes of regulating, countering, and moderating online hate speech.

2.1.2.1. Strategic Vision of UN towards Hate Speech

The UN Strategy and Plan of Action on Hate Speech aims to give to the United Nations the room and the resources to address hate speech, which poses a threat to United Nations principles, values, and program. Measures taken will be in line with international human rights norms and standards, in particular the right to freedom of opinion and expression (Kim, Anderson, & Willingham, 2011).

The objectives are twofold:

- Enhance UN efforts to address root causes and drivers of hate speech.
- Enable effective UN responses to the impact of hate speech on societies.

To address hate speech, the UN will implement actions at global and country level, as well as enhance internal cooperation among relevant UN entities. Strategy will be guided by the following principles:

- The strategy and its implementation to be in line with the right to freedom of opinion and expression. The UN supports more speech, not less, as the key means to address hate speech.
- Tackling hate speech is the responsibility of all – governments, societies, the private sector, starting with individual women and men. All are responsible, all must act.
- In the digital age, the UN should support a new generation of digital citizens, empowered to recognize, reject, and stand up to hate speech.
- We need to know more to act effectively – this calls for coordinated data collection and research, including on the root causes, drivers, and conditions conducive to hate speech.

-Monitoring and analyzing hate speech: recognizing, monitoring, collecting data and analyze hate speech trends.

-Addressing root causes, drivers, and actors of hate speech: The UN system should adopt a common understanding of the root causes and drivers of hate speech to take relevant action to best address and/or mitigate its impact.

-Engaging and supporting the victims of hate speech: UN entities should show solidarity with the victims of hate speech and implement human rights-centered measures which aim at countering retaliatory hate speech and escalation of violence. They should also promote measures to ensure that the rights of victims are upheld, and their needs addressed, including through advocacy for remedies, access to justice and psychological counselling.

-Convening relevant actors: Relevant UN entities should also identify and support actors who challenge hate speech

-Engaging with new and traditional media: The UN should support convening of key actors; reframe problems in ways that make solutions more attainable; introduce independent mediation and expertise; and build coalitions.

-Engaging in advocacy: The UN system should establish and strengthen partnerships with new and traditional media to address hate speech narratives and promote the values of tolerance, non-discrimination, pluralism, and freedom of opinion and expression.

-Using technology: UN entities should keep up with technological innovation and encourage more research on the relationship between the misuse of the Internet and social media for spreading hate speech and the factors that drive individuals towards violence. UN entities should also engage private sector actors, including social media companies, on steps they can take to support UN principles and action to address and counter hate speech, encouraging partnerships between government, industry, and civil society.

-Using education as a tool for addressing and countering hate speech: UN entities should act in formal and informal education to implement SDG4, promote the values and skills of Global Citizenship Education, and enhance Media and Information Literacy.

-Building the skills of UN staff: UN entities should act in formal and informal education to implement SDG4, promote the values and skills of Global Citizenship Education, and enhance Media and Information Literacy.

-Fostering peaceful, inclusive and just societies to address the root causes and drivers of hate speech: The UN should use advocacy, both private and public, to highlight hate trends of concern as well as to express and support to targeted individuals or groups.

-Developing guidance for external communications: Communications should be strategically used to address, counter, and mitigate the impact of hate speech, as well as counteract its bearing, without expression restrictions to the right of freedom.

-Leveraging partnerships: UN staff's skills at leadership and working level to understand and address hate speech should be enhanced across relevant UN entities, including via existing program.

-Supporting Member States: Upon request, the UN should provide support to Member States in the field of capacity building and policy development to address hate speech. In this context, the United Nations will convene an international conference on Education for Prevention with focus on addressing and countering Hate Speech which would involve Ministers of Education.

2.2. Socio Cultural Perspective

Sociocultural context refers to the cultural and social environment that influences an individual's perceptions and experiences, including traditions, values, and religious beliefs related to specific life events like pregnancy and childbirth (Kim, Hall, Anderson, & Willingham, 2011). Sudanese YouTubers' social environment includes the sociocultural context that defines and shapes their perceptions towards politics and social interaction. There are at least two ways of thinking of the broader sociocultural context.

One is that behavior at work is merely an extension of hate speech dominance that thrives in the larger society. The second way of thinking of the broader sociocultural context is to study the sociocultural system itself and examine how and why status is assigned. According to this view, hate speech causes' and its consequence of hate speech are core of this study (Canadian Social Work). The¹ sociocultural environment surrounding us has undergone many important historical changes in recent decades. From a theoretical perspective, personality is shaped by the broader historical, ontogenetic processes and sociocultural context individuals are embedded in (Jarrett, 2008).

Hate speech is particularly common in civil wartime particularly in Sudan due to various political factors. Sudanese youtubers spreading hate speech likely to be dehumanized and fuels of society disconnection. The differential exposure to environmental influences generally makes people different, and it is often claimed that inter-individual differences increase with age (Nelson & Daneffer, 1992). Kim, Hall, Anderson & Willingham, M (2011) stated two key sources: the sociocultural source and the personal-psychological source. He highlights that religious practices serve to maintain the prevailing social order proposing that religion as a conservative agent, rather than an agent of change. Robert (2011) stated socio-cultural theory is all about the societal and cultural influences that affect how we develop, think, feel, and behave. This approach seeks to understand how these societal factors interact with individual ones to influence how people learn, develop, and grow. The theory is rooted in the work of a Russian psychologist, Lev Vygotsky, who introduced key concepts such as the zone of proximal development. Keep reading to learn more about the origins of sociocultural theory, important aspects of this approach, and how Vygotsky's work differed from his contemporaries. Psychologist Lev Vygotsky believed that parents, caregivers, peers, and the culture at large are responsible for developing the brain's higher-order functions. According to Vygotsky, human development relies on social interaction and, therefore, can differ among cultures. Sociocultural theory stresses the role that social interaction plays in psychological development. It suggests that human learning is largely a social process, and that our cognitive functions are formed based on our interactions with those around us who are more skilled. According to the sociocultural perspective, our psychological growth is guided, in part, by people in our lives who are in mentor-type roles, such as teachers and parents. Other times, we develop our values and beliefs through our interactions within social groups or by participating in cultural events.

¹Sociocultural context refers to the cultural and social environment that influences an individual's perceptions and experiences, including traditions, values, and religious beliefs related to specific life events like pregnancy and childbirth. There are at least two ways of thinking of the broader sociocultural context. One is that behavior at work is merely an extension of hate speech dominance that thrives in the larger society. The second way of thinking of the broader sociocultural context is to study the sociocultural system itself and examine how and why status is assigned. According to this view, hate speech causes and its consequence of hate speech are core of this study. The sociocultural environment surrounding us has undergone many important historical changes in recent decades. From a theoretical perspective, personality is shaped by the broader historical and sociocultural context individuals are embedded in. To better understand personality development across the lifespan, it needs to consider both historical and ontogenetic processes and their interplay. Behavioral tendency is determined by a balance between incentive and inhibitory factors, both of which involve information assimilated from the environment including family's sociocultural context.

2.3. YouTuber

Sudan has fronted various political regimes, ongoing civil war and political acts. The spread of social media among Sudanese face digital abuse in terms of usage, consciousness, and awareness. In addition, the government fails to implement effective policies and regulations sanctions led to control the social media in Sudan. Sudan is a multi-cultural and multi-ethical country which embraces various factions with competing ideologies. This diverse and multiethnic is used in hatred speech to spur political action. The use of hate speech messages provide

community with negative impact on people. Social media platforms considerably impact the perpetuation of racist dynamics. Their various features, guidelines, algorithms, and business decisions contribute to spreading hate speech (Matamoros-Fernández, 2018). Recent examples of this include the release of filters on Snapchat and Instagram that allow white individuals to engage in digital blackface and automatically lighten non-white skin, which have been met with widespread criticism (Matamoros-Fernández & Farkas, 2021). Similarly, Facebook's past practice of allowing marketers to block individuals with an "ethnic affinity" for African Americans or Hispanics to monitor users' online activity has also raised concerns (Angwin & Parris, 2016).

The systemic oppression based on race, gender, and sexuality, as well as how these factors intersect with one another, is changed by digital technologies, which make oppression digital (Bivens & Haimson, 2016; Noble & Tynes, 2016). Significantly, the procedures and regulations used by social media platforms for content moderation are quite crucial. Companies like Facebook and Twitter have come under fire for allowing harassers to operate anonymously (Farkas et al., 2018) and for tolerating racist content disguised as humor because it increases engagement (Roberts, 2019; Shepherd et al., 2015).

A YouTuber is a type of content creator and social media influencer who uploads or creates videos on the online video sharing website YouTube, typically posting to their personal YouTube channel. The term was first used in the English language in 2006, and subsequently appeared in the 2006 (Robert (2013)). YouTube is widely conceived as a bottom-up social media video platform, microcelebrities do not appear to be involved with the established and commercial system of celebrity culture; rather, they appear self-governed and independent (Breen, 2007) During the 2010s, the ability for YouTubers to achieve wealth and fame due to success on the platform increased dramatically. In December 2010, *Business Insider* estimated that the highest earner on YouTube during the previous year was Dane Boedigheimer, creator of the web series *Annoying Orange*, with an income of around \$257,000. Five years later, *Forbes* released its first list of the highest-earning YouTube personalities, estimating top earner PewDiePie's income during the previous fiscal year at \$12 million, more than some popular actors such as Cameron Diaz or Gwyneth Paltrow. *Forbes* estimated that the tenth-highest earner that year was Rosanna Pansino at \$2.5 million (Nickelodeon Embarks (2021)).

2.3.1. Sample of Ideal Sudanese Origin YouTuber

Saad Alkabli is a YouTuber based in Virginia, the US with more than 42,900 subscribers. He is the son of the well-respected Sudanese singer Abdelkarim Alkabli. He began on YouTube in 2009, posting videos of his father's music and later began creating videos of successful Sudanese personalities and businesses in the US. In total, he has gained more than 2,600,000 views on YouTube. He conducts his YouTube mostly in Arabic. He shows sense of courteous, well-education and patriotic. In additions, he presents sort of discussions and debates based on sensible and reasonable argument in terms of pathos, ethos, and logos. He uses politically corrected language or diplomatic language exposing well-up bringing and politeness. The peculiar sense of Saad Alkabli is that he tends to rely on investigative media with the sense of informative and factual perspective avoiding fake news, disinformation, and misinformation. Furthermore, he hosts guests from different Sudanese background in terms of politics and ethnicity (Golder & Macy, 2014).

2.3.2. Sudanese Origin YouTubers Spreading Hate Speech

Social media due to its different affordances can be seen as a place where power becomes decentralized and the supremacy of the state and dominant institutions is challenged (Wachs, Gámez-Guadix, and Wright, M.F. (2022)) and a place where people in particular have been able to raise alternative views of, marginalization, injustice, inequality, tribalism, centrality, gender and identity. Their utilization of social media and their public engagement with political's issues have put them at the forefront of change and publicized their issues in ways that were not possible before social media. Youtubers have been utilized in online movements to raise awareness of issues such as violence and revolutions. Most of the Sudanese Youtubers spreading hate speech tend to use swearing language, curse, dog speak and racist language. Their speech deviates from speech standard and they tend to hurt others from political perspective.

Golder, S & Macy (2014) emphasized that the key role YouTube plays in publicizing Youtubers' voices empowered them to express their opinions without restriction in terms of avoidance of hate speech or racism. Talbot (2010) contend that the complex part language plays alongside other social practices and institutions in reflecting, creating, and sustaining divisions in society relying on ethnic agent. Thus, the extent of Youtubers' contribution to hate speech might lead to community disintegration and violence. The internet is considered crucial for mainstreaming far-right discourse (Schwarzenegger & Wagner, 2018). Like for other fringe movements, the internet has been important for far-right community building, and rapid and inexpensive dissemination of ideas (Adams & Roscigno, 2005). The Sudanese Youtubers spreading hate speech established mainstream media and politics that seen as a tool to spread hate speech as betraying the country by favoring their people and picturing them as marginalized people and gaining money. Thus, they lead far-right discourse is often concerned with a populist notion of a 'good' in-group (an 'us') versus 'evil' out-groups ('them') (Hameleers & Schmuck, 2017). The mainstreaming of far-right ideas take place on a discursive level as the creation of a new normal employing their exclusionary discourse in ways and around issues commonly associated with mainstream Sudanese politics in attempts to appeal to a broader audience (Kallis, 2013). Klein (2012) has shown how far-right ideas are 'laundered' to become legitimate discourse by far-right sites borrowing aesthetics and content from more credible sources, and leverage the interconnectedness of the internet to attract users and spread their ideas beyond their sites. For individual users, subtlety when expressing hateful ideas can be a means of avoiding human and automatic content moderation, and the potential repercussions that such detection might bring (Bhat & Klein, 2020; Merrill, 2020). Coded language use plays a particularly important role for the far-right online, both in terms of claims to legitimacy as well as in appearing less hateful to moderators and internet audiences more broadly. For instance, previous research shows how users substitute letters or words to decrease the searchability of hateful content (Magu), how they avoid explicitly hateful expressions to appear politically neutral (Åkerlund, 2020), and importantly, how they use humour to express hateful ideas without explicitly stating them (Hervik, 2019). Oftentimes, humorous, hateful expressions are articulated in specific coded ways which are understood in this paper as *dog whistles* – speech acts that appear inaudible or at least easily refutable towards the general public, while simultaneously conveying hidden meaning to fellow far-right sympathizers (Nowell, Norris, White & Moules, 2017). As such, dog whistles denote different meaning depending on audience, a little that has elsewhere been defined as 'multivocal communication'

(Albertson, 2015). It is a well-known and long-used technique among electoral politicians to appeal both to ‘regular’ voters as well as those holding more extremist views (Jarrett, 2008). Humorous, ironic and sarcastic expressions have a long tradition within Sudanese far-right settings, and often, these originate in political discussions in political function at universities.

2.4. Critical Discourse Analysis (CDA)

Critical Discourse Analysis (CDA) stems from a critical theory of language which sees the use of language as a form of social practice. All social practice is tied to specific historical contexts and how discourse is implicated in relations of power (Fairclough, 2003). It entails three dimensions: the object of analysis including verbal, visual or verbal and visual texts; the processes by means of which the object is produced and received including writing, speaking, designing, reading, listening and viewing by human subjects, and the socio-historical conditions which govern these processes (Winter, 2019). According to Fairclough each of these dimensions requires a different kind of analysis: text analysis (description), processing analysis (interpretation) and social analysis (explanation). Critical discourse analysis (CDA) is aimed at scrutinizing such struggles over the power to define meaning (Wodak, 2009) and their relationship to wider social and political structures (Fairclough, 2010). Exploring discourse involves analysis on the three interconnected levels of *text*, *discursive practice*, and *social practice*. First, on the textual level, formal, grammatical features of the texts are explored. Second, on the level of discursive practices, focus lies with the production and consumption of texts. Finally, the social practice level explores the wider social structures, as well as ideological and political contexts in which the text is situated (Fairclough, 1992). CDA helps expose the underlying meanings behind the coded use of the *culture enricher* expression. First, the analysis explores how it is articulated. This involves analysis of wording and word co-occurrences on the textual level (Fairclough, 1992), identifying discourses, styles and discursive strategies as means of representing meaning and identities from particular perspectives (Fairclough, 2003), and uncovering the underlying assumptions of common ground in the texts (Fairclough, 2003). Thereafter, the analysis explores the settings in which the expression is articulated and lastly, if, how, and to what extent the expression is used in mainstream settings. This analysis focuses on discursive practices, primarily on identifying genres, but also on intertextuality (Fairclough, 2003).

Discourse analysis is widely used in a range of academic subjects concerning with how humans make meaning and communicate within and across different social and cultural groups and it uses a practical how-to approach (Fairclough, 2010). Gee provides the tools necessary to work with discourse analysis based on practical and theoretical background in how to do discourse analysis and knowledge of discourse analysis as a distinctive research methodology (Engesser, Ernst, Esser, F., & Büchel, 2017). Within the medium of social networks and, platforms that are currently providing the technological and media infrastructure for major parts of digital public communication, the world would shrink spatially and temporally into a global village, thus, hate speech, radicalization, vulgarization, and brutalization of discourse, polemical and antagonistic communication, forms of insult and disparagement, as well as invectives and incivility disseminate and spread on social media (Winter, 2019). The transformation of the public sphere has changed to be digital publics. Jürgen Habermas continues to argue for a concept of the public sphere as an arena of rational discourse and dialogue. Digital publics release users from

the editorial guardianship of legacy media (Habermas, 2021). The emancipatory and pathological consequences of digital public spheres are to be understood as complementary phenomena of a digital media evolution. The functionalist perspective on hate communication develops a systems-theoretical which connects to a process-oriented paradigm of doing hate speech and media-sociological framework for analyzing online hate speech (Van Dorn, 2004). The conceptualizations of online hate speech from a functionalist systems-theoretical perspective entails: conceptualizing hate as hate communication, analyzing different communicative contexts, and developing a media archeology of negation and conflict communication and focusing on the function of conflict and hate communication for the emergence of counter publics (Engesser, Ernst, Esser & Büchel, 2017).

2.4.1. Critical Discourse Analysis Approaches

Fairclough's three-dimensional model meticulously unravels the layers of text, discourse practice, and sociocultural practice, offering a holistic lens through which to examine discourse (Wodak and Meyer, 2001). Whereas, Van Dijk's socio-cognitive approach zooms into the cognitive mechanisms underpinning discourse, bridging individual mental processes with societal structures. Meanwhile, Wodak's ¹Discourse- Historical Approach emphasizes the crucial role of historical context in shaping and understanding discourse (Bloor & Bloor, 2007).

¹*Critical Discourse Analysis (CDA) studies the way social power abuse, dominance, and inequality are enacted, reproduced and resisted by text and talk in the social context of inequality (van Dijk, 2006). CDA is commonly blamed for the lack of supporting data and tend to bias toward a specific direction in the analysis. Hence, CL can offer quantitative data to support the qualitative analysis from CDA approaches. The approach of CDA received tremendous attention among researchers and scholars in linguistics and language studies, as well as other social science disciplines. In CDA, a scheme of argumentation aiming to justify the positive or negative attributions of certain actors (Wodak, 2001) and thus to reproduce the positive self-presentation and negative other-presentation (Reisigl and Wodak, 2001). The discursive construction of the us and them dichotomy often combines the depiction of others with us (van Dijk, 1998), especially in the discourses of 'group conflict or competition' (p. 275). Van Dijk (1998) proposed the theoretical framework of an ideological square to uncover the discursive reproduction of the ideology of positive us and negative them. The ideological discourse structure (van Dijk, 1998: 267) was detailed: Express/emphasize information that is positive about Us; Express/emphasize information that is negative about Them; Suppress/de-emphasize information that is positive about Them; Suppress/de-emphasize information that is negative about Us. Among a range of discursive strategies to fulfil the ideological square.*

2.4.1.1. Fairclough's Three-Dimensional Model

Norman Fairclough's three-dimensional model provides a structured method for analyzing discourse and its relation to social context. This model emphasizes the dynamic relationship between text, discourse practice, and sociocultural practice, offering a comprehensive framework for understanding how discourse operates at different levels and how it both reflects and shapes social realities. Fairclough's model is instrumental in highlighting the multifaceted nature of discourse analysis, integrating detailed linguistic analysis with broader sociocultural considerations. Fairclough's model comprises three interrelated dimensions: text analysis (description), discourse practice (interpretation), and sociocultural practice (explanation):

-Description: Text Analysis: The goal is to identify patterns, structures, and strategies employed in the text that may reveal underlying ideologies, power relations, and social identities.

-Interpretation: Discourse Practice

The interpretation phase examines the processes involved in the production, distribution, and consumption of texts. This includes considering the context of the discourse practice, such as the roles of the participants (e.g., writer, speaker, audience), the purpose of the text, and the medium through which the text is communicated.

-Explanation: Sociocultural Practice

The final dimension focuses on explaining the relationship between discourse and broader social and cultural practices (Reisigl, Martin, and Ruth Wodak, 2009).

2.4.1.2. Teun A. van Dijk's Socio-Cognitive Approach

Teun A. van Dijk's socio-cognitive approach is a prominent framework within Critical Discourse Analysis (CDA) that emphasizes the interplay between discourse, cognition, and society. This approach is grounded in the understanding that discourse is not only a social practice but also a cognitive one, where mental processes and structures play a crucial role in the production, comprehension, and dissemination of text. Van Dijk's work highlights how power relations and social structures are both reflected in and reproduced through discourse, mediated by individual cognitive processes:

-Connecting Discourse, Cognition, and Society:

Van Dijk's approach is distinctive for its Focusing on the cognitive mechanisms that underpin discourse processes. These cognitive structures are the interface between individual language users and the broader social contexts in which they communicate, enabling individuals to make sense of complex social realities (Sakki, & Pettersson, 2016):

-Key Components of the Socio-Cognitive Approach:

-Cognitive Schemas

-Mental Models.

-Ideological Square

-Implications for Understanding Power and Ideology.

2.4.1.3. Ruth Kodak's Discourse-Historical Approach (DHA)

Ruth Kodak's ¹Discourse-Historical Approach (DHA) represents a significant strand within Critical Discourse Analysis (CDA), emphasizing the crucial role of historical context in the analysis of discourse. DHA is particularly concerned with how discourses contribute to the construction of social identities and the perpetuation of power relations, especially in relation to issues of racism, nationalism, and discrimination

¹Goffman (1959) conducted a comprehensive study to explain human behavior in social situations. Through the study of theatrical performance, he has attempted to explain the underlying processes of face-to-face and group

interaction. The term hate speech, as a neologism from the perspective of linguistics, was coined in the late 1980s in the USA “to highlight the way in which the legal system in the USA failed” (Brown 2017). The distinction among hate speeches, offensive language and anger in speech, angriness seems to be blurred or even controversial. Due to unlimited use of social media, boom in unmetered Internet access, the nature of interaction in social contexts has changed dramatically. The current research highlights that hate speeches, offensive language or insults and angry speeches are often used as interactional tools in social media. The term hate speech bears a complex nature, and it represents different forms of interactional group-related hostile linguistic performances (Davidson, 2017). Brown’s contribution is dedicated to explaining the term hate speech from two perspectives: as a legal concept and as an ordinary concept (Brown 2017). It is stated that “hate speech is used to identify messages that violate the existing legal norms [...], it spreads, incites and promotes hatred, violence and discrimination against individuals or groups of people .From the above discussion, it can be assumed that scholars who represent different areas of study, such as philosophy, sociology, and politics, in general, agree that hate speech as a term can be referred to malicious type of language that is related to hostilities, which can be communicated both verbally and non-verbally and which create negative emotions, feedback or tension in society. As regards offensive language or insults, several scholars (e.g., Yuan et al. 2018, Shushkevich et al. 2020) claim that offensive language must be separated from hate speech, as each of them represents two distinct language categories. Being considered rude, insulting, unacceptable, and abusive, offensive language contains offensive terms, but it is not targeting any group of individuals (Davidson et al. 2017). The scholars note that even if a precise differentiation between these two categories is blurred, the use of them is distinct: hate speech is used to express hatred towards a targeted group or individuals based on race, religion and alike, but offensive language does not address any particular social group.

Discourse-Historical Approaches based on several core principles that guide its analytical framework:

-Interdisciplinarity

- Contextualization

- Social Actors and Identities

Discourse-Historical Approach employs a specific methodological framework that includes the following steps:

-Identifying Discourses

-Analyzing Discursive Strategies

-Contextual Analysis

-Exploring the Socio-political Implications

3.0. Methodology

3.1. Design of the Study

The researchers consider various factors to choose the appropriate method. These factors include the topic being studied, the research questions being asked, and the study's objectives. To make an informed decision, the researchers analyze the research problem, review the literature, and determine whether a quantitative or qualitative approach is best suited for the study (Creswell, 2012). In this study, the researchers conduct a survey to gather both quantitative and qualitative data on the prevalence of hate speech spreading by Sudanese youtubers. The survey

aims to assess whether the youtubers have experienced hate speech, identify the most common types of hate speech, determine where it occurs most frequently and its influences on disintegration of Sudanese community and its maximization of breaking out comprehensive civil wars. This approach will provide a comprehensive understanding of the issue and help to inform future efforts to address hate speech in Sudan settings.

3.2. Participants

The researchers conducted a survey among a carefully selected group of 79 youtubers to gather data on their personal experiences or observations of hate speech and identify the most common forms of hate speech. The selection of participants was a critical factor in ensuring the relevance and accuracy of our findings. Specifically, we recruited male and female youtubers from different parts of Sudan and they launch their YouTube channels including hate speech during the 2019-2023. By gathering this information, the researchers hope to shed light on the complex issue of hate speech, and its impact on individuals and communities in Sudan's social environment.

3.3. Collection of the Questionnaire Data

When collecting data, it is important to use standardized methods to ensure that all respondents are on an equal footing when answering questions. This helps to avoid bias and ensure that the study's findings are as accurate and representative as possible (Ponto, 2015). One common method for collecting data is questionnaires, which can be adapted to elicit responses to specific topics or issues. In this case, the questionnaire focuses on youtubers' experiences with hate speech. The questionnaire consists of 10 items, each designed to elicit a specific type of response from the respondent. Using a standardized questionnaire, the researchers can ensure that the data collected is reliable, valid, and representative of the target population.

3.4. Validity and Reliability of the Questionnaire

Before conducting any research, it is imperative to establish the validity and reliability of the questionnaire. This is to ensure everything is clear and consistent between the researcher and the respondents. In addition, both parties must thoroughly understand the questions (Global, 2021). As such, we employed the content validity process, which involved expert evaluation to ensure the questionnaire's validity. To this end, we enlisted the services of three experts who hold PhDs in linguistics. These experts evaluated the questionnaire based on various criteria, including item congruence, content amplitude, writing quality, clarity, accuracy, and relevance. To ensure the questionnaire's reliability, the researchers used Cronbach's Alpha test. This test aimed to measure the internal consistency of questions that shared the same measurement scale. In carrying out this test, we followed the guidelines by George and Mallory (2003), which recommend a reliability score greater than 0.7. This approach ensured that our questionnaire would reliably produce consistent and accurate results.

3.5. Analysis of Questionnaire Data

The questionnaire for measuring hate speech is a comprehensive tool comprising ten items, each carefully designed to elicit specific information about the prevalence and impact of hate speech. One of these items is an open-ended question encouraging respondents to share their experiences with hate speech. By allowing respondents to share their stories, we gain valuable insights into the real-life impact of hate speech on individuals and communities. The

remaining nine items in the questionnaire are structured to offer a range of response options, each reflecting different attitudes or experiences related to hate speech. These responses allow us to understand better the frequency and distribution of the prevalence of hate speech and how individuals and communities are affected by it. To ensure the validity of our results, the researchers subjected each item to statistical analysis. While the structured items in the questionnaire provide valuable quantitative data, we also recognize the importance of qualitative insights. Therefore, we took a qualitative approach to analyzing the open-ended question. By comparing respondents' experiences, we identified common themes and trends related to the impact of hate speech on individuals and communities. This in-depth analysis gives us a deeper understanding of how hate speech affects people's lives.

4.0. Results and Discussions

According to the survey conducted on hate speech with a total of 79 youtubers participating, an alarming 76% (60 youtubers) acknowledged that they had unknowingly encountered instances of hate speech in the past. This finding raises concerns about the prevalence of hate speech in our society and highlights the need for greater awareness and education on the issue. On the other hand, 24% (19 youtubers) reported that they had not yet experienced or witnessed any form of hate speech, as illustrated in Figure 1. It is encouraging to note that a significant number of youtubers have not been exposed to this negative phenomenon, but this also emphasizes the importance of actively working towards eliminating hateful speech from our communities.

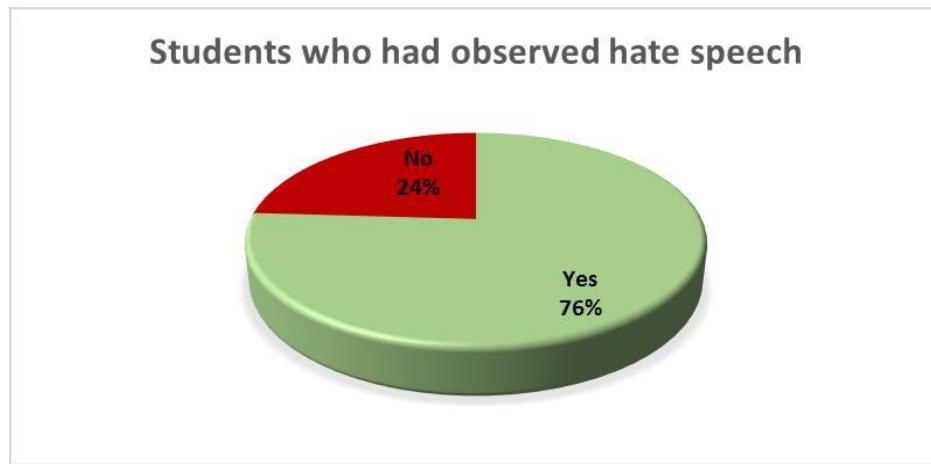


Figure 1. Pie Chart Depicting the Percentage of youtubers Who Had Observed Hate Speech

Regarding the most common type of hate speech encountered by youtubers, it is notable that ethnicity and tribes appear to be the primary target, with 46.5% of respondents indicating that they have witnessed instances of hate speech directed towards youtubers' religious affiliations. This finding underscores the importance of fostering greater understanding and respect for diverse ethnicity and tribes. Beyond ethnicity and tribes, physical appearance was the second most frequently targeted aspect of an individual, with 14.2% of youtubers reporting that they have experienced hate speech based on their looks. This type of hate speech can negatively impact youtubers' self-esteem and body image, and it is crucial for educators and administrators to take proactive steps to create a culture of body positivity and acceptance. Social and economic status also played a role in the incidence of hate speech, with 11.0% of youtubers reporting instances where hate speech was directed towards their background.

This finding highlights the need for greater awareness and sensitivity towards socioeconomic diversity and inequality issues and the importance of creating a more inclusive and equitable learning environment for all youtubers. It is worth noting that hate speech can also be directed towards other aspects of a person's identity, such as gender, ethnicity, physical ability, learning ability, and mental health. Interestingly, none of the participants reported experiencing hate speech based on race. Out of the 58 youtubers who reported experiencing hate speech, a majority (44) reported experiencing it on multiple occasions, 11 reported experiencing it only once, and 3 reported experiencing it daily. These findings underscore the pervasive nature of hate speech in social environments and the urgent need for greater intervention and prevention efforts to address this issue.

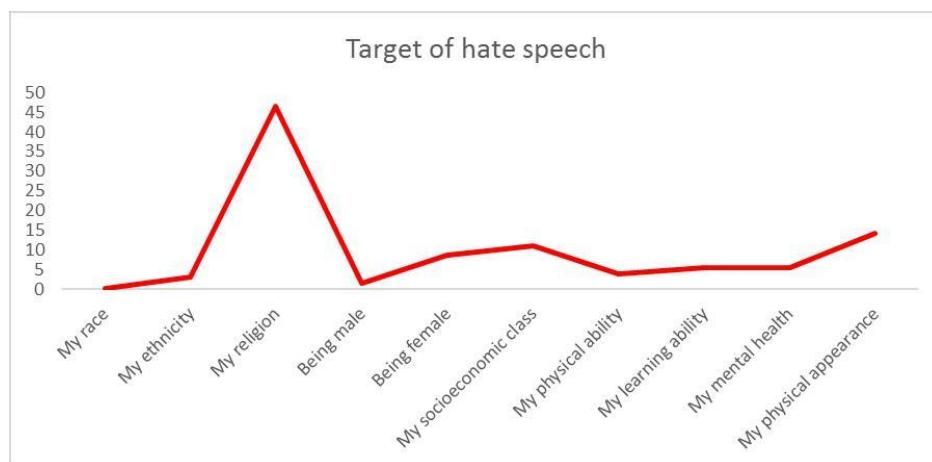


Figure 2. Target of the Hate Speech

When analyzing the locations where hate speech has been reported, it is notable that a high percentage of occurrences took place online (24.7%) and through other sources (28.2%). Additionally, social media (17.64%) and faculty grounds (17.64%) were also locations where hate speech was frequently reported. Faculty events (7.1%) were identified another location where hate speech occurred, albeit less frequently. Lastly, the cafeteria (4.7%) was identified as a location where hate speech incidents were reported, but with the lowest percentage of occurrences compared to other locations another location where hate speech occurred, albeit less frequently. Lastly, the cafeteria (4.7%) was identified as a location where hate speech incidents were reported, but with the lowest percentage of occurrences compared to others.

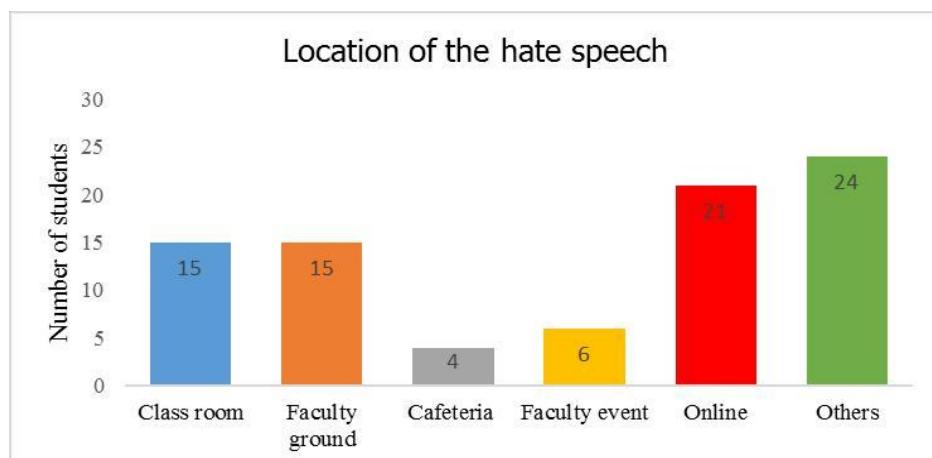


Figure 3. Location of the Hate Speech

According to the survey, a significant proportion of respondents who had experienced hate speech reported that the source of the hate speech was someone they knew but not very well, accounting for 26.3% of the cases. Additionally, 10.5% of respondents reported that the hate speech they encountered came from friends, while 14.0% of the cases were attributed to individuals whom they did not know. Surprisingly, nearly half of the respondents did not mention the source of the hate speech. Regarding the motives behind the hate speech, the majority of the respondents (47.4%) reported that it was intentional, suggesting that the perpetrators deliberately engaged in hate speech with the intention of causing harm. Interestingly, 28.0% of the respondents reported that some individuals tried to be humorous but failed to realize that their words could be hurtful. Finally, 24.6% of the respondents reported that some individuals tried to hurt others in a humorous way, indicating that some people may use humor to mask their hateful intentions.

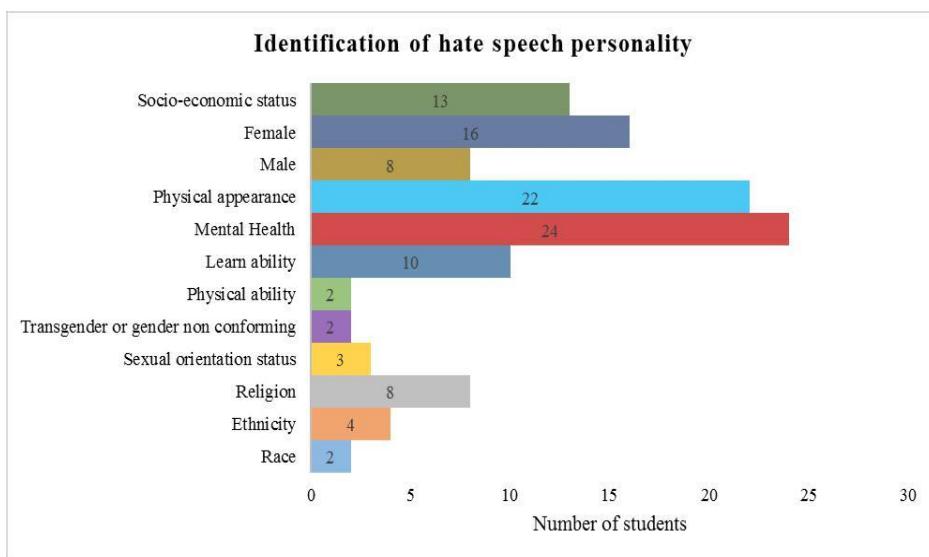


Figure 4. Identification of Personality Based on Target of Hate Speech

After analyzing the responses gathered, it was discovered that several individuals had been targeted with hate speech. Meanwhile, another respondent shared a painful experience of being subjected to hate speech by someone they were close to, which had a detrimental effect on their well-being. Several respondents expressed concern about how hate speech can lead to individuals harming one another, and some mentioned the negative impact it has had on their lives.

4.1. CDA Hate Speech on Sudanese Youtubers

Thirty-seven of Sudanese youtubers disseminating hatred speech are analyzed in accordance with Fairclough's model (2001). The keywords used to search for the YouTube included Jalaba (etymologically term used by southerners Sudanese to refer to northern Sudanese merchants then it is used commonly to refer to northern Sudanese), marginalized Sudanese referring to Sudanese from western Sudan, flangiat (Sudanese who are naïve and no nothing about their rights and tend to be slave), abeed (slave- refer to black Sudanese), arab shatat (Western Sudanese claim themselves as Arab), Janjoid (western Sudanese joined or support Rapid Support Force), Eritrean (bn Ammer tribe), Alflood wa Alkaeizan (former Bashirian government followers or Islamists) and Nilotic Elite (Northern Sudanese). The analysis includes six pillars which are considered as a representation of a certain issue of

difference, and consequently, all will be revealing of the amalgam of nearly all problematic issues. The roman numbered procedures represent the stages of applying the analytical tool.

i- Specification of the Problem: The social problem manifested in all the YouTube reflected hate speech and it is the output of a consequence of a good number of events upon since 1956. Thus, the hate speech creates regional distinctive as Sudanese westerners, Sudanese easterners, and Sudanese northerners in terms of We and Others.

ii-Specifying the Obstacles for the Problem:

1- Twelve YouTubes are made of three parts, linguistic, recorded audio, and videos. The linguistic aspect entails style, diction, and language. It includes bad or aggressive word and meaning. It entails dog speak and approximately, it takes one fifth of the whole YouTubes. As for the videos, it is made of clip from previous events spur hatred as well as recorded audios.

2- Fifteen YouTubes are made of linguistic aspect and direct presentation including style, diction, and language, which includes bad or aggressive word and meaning, and dog speak.

3-Ten YouTubes are made of linguistic aspect and recorded audio including style, diction, and language, which includes bad or aggressive word and meaning, and dog speak.

iii- Judging the need for the problem: looking at the way the youtubers reveal hate speech and disintegrate and disconnect community into We and Others.

iv- Identifying possible solutions: Any problem would permit some solutions appropriate to its context and structure. The problem in hand is a social problem created because of a variation in perspectival views. Sudanese are eager always to live peacefully, where all feel safe and unthreatened. None the less, hate speech leads to community disconnection and disintegration. Among Sudanese community, we faced by a multi-layer network of social practices, original Sudanese, and non-original Sudanese.

v- Reflecting upon the analysis: The analysis was made of a selected number of YouTubes downloaded from Facebook and Club House. The YouTubes are reflective of the view of the many Sudanese. The qualitative approach took nearly all aspects of semiotic significance in the you tubes into consideration. The linguistic and the video issues have been given due amount of discussion and analysis. Hatred speech is extensively felt toward.

5.0. Conclusions

Out of the analysis above, several points may be taken as a conclusive statement.

i- Hate speech is represented by most of Sudanese Youtubers on Facebook and Clubhouse targeting to disconnect the Sudanese community unity under the umbrella of historical injustices, tribalism, racism and marginalization.

ii-Most of Sudanese Youtubers disseminating hate speech live abroad particularly in the western world and they tend set these YouTubes for the purpose of earning money and psychological factor related to upbringing and socialization.

iii- Most of Sudanese Youtubers disseminating hate speech are not well-educated and they may be perceived as individualistic psychological mean.

iv- Most of Sudanese Youtubers disseminating hate speech set their hate speech against Sudanese northerners because they thought that northerners look to them as inferior and northerners tend to be superior and historically rule the country via mastering the governmental jobs particularly army and police officers.

The study recommends that:

- i- Hate speech should be banned by law and regulations. Thus, represented Sudanese Youtubers on Facebook and Clubhouse should be punished in lawcourt and social media should be under surveillance.
- ii- The feeling of injustices, tribalism and racism among Sudanese should be erased by social development schemes and high-quality education.
- iii- Sudanese government should forensically trace the Sudanese Youtubers disseminating hate speech who live abroad particularly in the western countries, so they should be sentenced by law court according to the crimes of breaking out civil war through disseminating hate speech.
- iv- Hate speech should be defined by the government with specification in terms of semantics and forensics. Moreover, law awareness about the punishment of using hate speech should be instilled among Sudanese.
- v- Thinking security should be implemented in Sudan from patriotic and peace building perspective.

Declarations**Source of Funding**

This study did not receive any grant from funding agencies in the public, commercial, or not-for-profit sectors.

Competing Interests Statement

The authors declare no competing financial, professional, or personal interests.

Consent for publication

The authors declare that they consented to the publication of this study.

Authors' contributions

Both the authors took part in literature review, analysis, and manuscript writing equally.

References

Bloor, M., & Bloor, T. (2007). *The Practice of Critical Discourse Analysis: An Introduction*. London: Hodder Education.

Breen, J. (2007). Mass media and new media technologies. In E. Devereux (Ed.), *Media Studies: Key Issues and Debates*, London: Sage.

Fang, L. (2010). A Sociocultural Perspective of Mental Health Services Use by Chinese Immigrants. *12(1)*: 152–160.

Engesser, S., Ernst, N., Esser, F., & Büchel, F. (2017). Populism and social media: How politicians spread a fragmented ideology. *Information & Communication*.

Fairclough, N. (2003). *Analyzing discourse: Textual analysis for social research*. Routledge.

Fairclough, N., & Wodak, R. (1997). Critical discourse analysis. *Discourse Studies: A Multidisciplinary Introduction*, London: Sage.

Golder, S.A., & Macy, M. (2014). Digital footprints: opportunities and challenges for online social research. *Annual Review of Sociology*, 40(1): 129–152.

Jarrett, C. (2008). Foundations of sand. *The Psychologist*, 21(9): 756–759.

Kim, C.L., Hall, M., Anderson, T.L., & Willingham, M.M. (2011). Coping with discrimination in academia: Asian-American and Christian perspectives. *Asian American Journal of Psychology*, 2(4): 291–305.

Nowell, L.S., Norris, J.M., White, D.E., & Moules, N.J. (2017). Thematic analysis: striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*.

Reisigl, M., & Ruth, W. (2009). The Discourse-Historical Approach. In *Methods of Critical Discourse Analysis*.

Saki, I., & Pettersson, K. (2016). Discursive constructions of otherness in populist radical right political blogs. *European Journal of Social Psychology*, Pages 156–170. <https://doi.org/10.1002/ejsp.2142>.

Van, R.A. (2004). Correlates of violent and nonviolent victimization in a sample of public high school students. *Violence Vict.*, 19: 303–320. <https://doi.org/10.1891/vivi.19.3.303.65768>.

Wachs, S., Gomez, M., & Wright, M.F. (2022). Hate speech victimization and depressive symptoms among adolescents: the protective role of resilience. *Cyberpsychol. Behav. Soc. Netw.*, 25: 416–423. <https://doi.org/10.1089/cyber.2022.0009>.

Wodak, R. (2009). *The discourse of politics in action: Politics as usual*. Palgrave Macmillan.

Wodak, R., & Meyer, M. (Eds.) (2001). *Methods of Critical Discourse Analysis: Introducing Qualitative Methods*. London: Sage.

Winter, A. (2019). Online hate: From the far-right to the ‘Alt-Right’ and from the margins to the mainstream. In Lumsden, K., & Harmer, E. (Eds.), *Online othering: Exploring digital violence and discrimination on the Web*, Pages 39–64, Springer International Publishing.